THE

UNITARIAN

MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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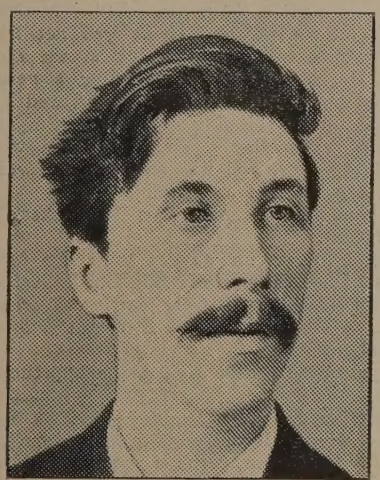

REV. W. G. PRICE,

STALYBRIDGE.

Born, Kidderminster, Sept. 2nd, 1869. Educated in a Church of England School up to 12 years of age, then entered designing department of a Kidderminster firm of carpet manufacturers. In 1884 became connected with the Kidderminster Unitarian Sunday School and Church, afterwards a Sunday school teacher, and then school secretary. Had charge for a year, 1888-9, of the Bewdley Presbyterian (Unitarian) Church as lay preacher. Passed entrance examination Unitarian Home Missionary College, Manchester, 1889, entering in October, and during College course gained two scholarships, each entitling to an additional year at Owen's College, one being the Gaskell Scholarship; was senior student for one year, completing his course July, 1894, and in Oct. following became minister at the Great Meeting (Unitarian) Chapel, Hinckley, Leicestershire, in which town he did useful public work, was a member of Free Library Committee, and hon. local secretary Cambridge University Extension Movement, and won not only the affections of his own people, but the esteem of the public generally. He remained at Hinckley nearly 10 years, leaving in June, 1904, commencing his present ministry at Stalybridge in following November, where the work of Church, Sunday School, and connected institutions are in a thriving condition under his leadership. He is Secretary of the Visiting Committee Manchester District Sunday School Association from 1906. With an agreeable presence and a somewhat winning personality, Mr. Price is clear, frank, and direct in utterance, is a helpful preacher, and an energetic worker.

Varieties.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?—Lowell.

I am proud of the name UNITARIAN. It is the grandest name in Christendom. . . . It means unity of life, unity of truth, unity of religious aim, unity of endeavour. —Minot J. Savage, D.D.

No! such a God my worship may not win
Who lets the world about His finger spin
A thing extern. My God must rule within;
And whom I own for Father, God, Creator,
Hold nature in Himself, Himself in nature;
And in His kindly arms embraced, the whole
Doth live and move by His pervading soul.
—Goethe.

The root meaning of the word "Unitarian" is unity. By their very name, Unitarians are unity people. . . . The Unitarian movement stands for unities that lie deeper than all possible religious divisions. —Rev. J. T. Sunderland, M.A.

God calls our loved ones; but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

Joyful Worship.

Father above,
Thy boundless love
Casts out all fear of thee;
We bless thy name,
Thy love's the same,
Wherever we may be.

We worship thee,
With spirit free,
From every doubt and fear;
And strive to do
The right and true,
And seek thy pleasure here.

Thy sun and showers
Bring fruits and flowers,
To evil and to good;
We would rejoice
With heart and voice
In thy dear Fatherhood.

We sing thy praise,
O God of grace,
Let us in wisdom grow;
Then shall we be
At one with thee,
And work thy will below.

This be our quest,
'Tis thy behest,
So we thy children be;
Whate'er betide,
We shall abide
In thee eternally. —John Fox.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER V.

Old Jasper Toone had been robbed. Though found unconscious, it appears he was not much hurt. But he was in an awful way about the loss of his money.

Who had committed the deed? No one seemed to know. Questioned closely, Jasper could give no clue. He remembered nothing but a blow struck from behind as he sat in his chair, and something thrown over his head and stuffed into his mouth. After that he swooned away, and knew no more. But he certainly had the impression that he was attacked by a man.

Jasper would not say how much money had been taken. Perhaps he did not know, or what is more probable—maybe he thought it wise not to give people any idea of the amount he had possessed. The county police searched, inquired, investigated, but got no clue that could fix suspicion definitely on anyone. But they were not without some surmise concerning Jim McCracken, because they knew that he had only just recently returned home after leading what was thought to be a life of drink and gambling.

And the police were not alone in these suspicions. What could Patty Brown think about it? Had she not almost suggested to Jim that he might do such a thing? She never dreamed that anyone would attempt to rob Jasper Toone. It was quite on an impulse that the old man's name came to her lips as an illustration to give point to her argument with Jim. She meant nothing more. Had her innocent suggestion put temptation into Jim's mind? Had she herself been temptress to his downfall? Good heavens! Had she thus unintentionally yet really been an aider and abettor, a participator in the crime?

No wonder these searching queries came into her mind. But what about Jim? She must see him, if possible.

In the meantime, the police called at McCracken's. It was after dark, and so it was not likely to attract notice. When the knock at the door was heard, Mr. McCracken was reading a newspaper, his wife was darning some stockings, and Jim was patching up the binding of an old Bible that belonged to his mother. Mr. McCracken went and opened the door, and was surprised at seeing the police sergeant and a constable.

"Is your son at home, Mr. McCracken?" asked the sergeant.

"Yes, he is. What do you want him for?" was the astonished father's exclamation, with face suddenly turned pale as if from fear of coming ill.

"Oh, we only want to see if he can give us some information."

"Come inside," said Jim, as he approached the doorway.

They entered.

"Now, what is it you wish to know from me?"

"Well, young man, perhaps you know that Jasper Toone has been robbed."

"Yes, I've heard so."

"Do you know anything about it?"

"Nothing at all," said Jim. "How should I?"

"Were you at home last night?"

"Yes, I was."

"What time did you go to bed?"

"About ten o'clock."

"How long did you remain in bed?"

"Until six."

"You did? You did not leave this house between ten o'clock last night and six this morning?"

"I did not. I was in this house from nine o'clock last night up to ten o'clock this morning."

"I can vouch for that, too," said his father. "Do you think our Jim had any connection with that robbery? If your do, you mak' a great mistake."

"We are only making inquiries. The robbery took place some time between ten o'clock last night and five o'clock this morning. A neighbour passing Jasper's at five saw the door open and heard groans. Going in and striking a light, he found Jasper stretched unconscious on the floor. If anybody mentions your son's name in the matter, we are now in a position to stop idle talk, and to say that he was in bed at the time." The sergeant was making

notes, and, as he finished, he said: "I am sorry to have disturbed you. Thanks for what you've told me. Good-night!" and away the two policemen went.

It was not very late. Jim went out, saying he would not be away long.

As luck would have it, he met Patty.

"Patty, you've heard about Jasper Toone, have you?"

"Yes, I have."

"Isn't it strange you should have said what you did to me about him last night?"

"It is, Jim. I cannot account for having said it. It flashed suddenly into my mind. But has what I said had anything to do with it? Oh, Jim, I hope not."

"You hope not! Do you think I could forget what you said? I am not likely to forget it now."

"I did not mean to tempt you, Jim; I really didn't."

"Didn't you? Well, I'll take your word for it, Patty. But it's very queer."

And it was queer. The situation was enigmatical to both. Patty thought Jim had fallen. And yet she had faith that he would not fall, and that his soul would win.

Had he really lost himself again or not?

(To be continued.)

Joan Bocher.

As far back as the reign of King Edward the Sixth, in the decade 1540-50, there was a great deal of Unitarianism in England; so much so that an Ecclesiastical Commission was appointed in 1549 for the special purpose of an examination of heretics classed as Anabaptists and Arians. In 1549 John Assheton, a priest, was summoned to appear before the Archbishop Cranmer for denying the Trinity, the deity of the Holy Ghost, asserting that Jesus was a holy prophet and not the true and living God forasmuch as he hungered and thirsted, and that the work of Jesus was to bring men to know God. He recanted his heresies.

Strype, the historian, also records that there was one Jane Bouchier, or Joan Bocher, tried and condemned at St. Paul's, April, 1549, for holding the same opinions.

She must have been a woman of remarkable courage and very strong convictions. She was very zealous in promoting a diffusion of the Scriptures. Her station in life was not a humble one, for she was a lady attached to the King's court, and moved freely among the ladies of distinction, and propagated her views in this high society to such purpose that notice had to be taken of her. Cranmer and Latimer prosecuted her, and as the Unitarian doctrines were spreading with alarming rapidity she was condemned to death.

The King refused to sign the warrent for her execution. So Archbishop Cranmer undertook to argue the matter with him, and at last the King yielded, but with tears in his eyes said that if he was doing wrong in yielding, Cranmer would have to answer to God for it.

This struck the Archbishop so forcibly that he and Bishop Ridley both took Joan Bocher into their houses and tried to reason with her, and to gently persuade her to recant from her opinions. But their efforts were in vain. She was more and more persistent in her beliefs. Burnet, the historian says "more and more insolent"; but this charge of insolence, as well as his statement that she was "a person fitter for Bedlam than a stake," may be classed with other aspersions made on her character by her enemies and slanderers—which even Strype would not believe.

Mountford, in "Martyria," says that "Latimer had interviews with her, and Lord Chancellor Rich was intrusted with her as a prisoner-guest. Month passed away after month; summer wore away, and then autumn, and then winter; but the Confessor's constancy resisted the power of time, as well as that of man. It might have been thought in April, 1550, that she had recanted; but it was known to be far otherwise"—for in that month she was executed at Smithfield, burnt to death at the stake, in the presence of a great multitude, expiring amid the scoffs and jeers of her persecutors, but her soul sustained by an unconquerable faith.

Joan Bocher was not the first woman martyr. A few years earlier Anne Askew was burnt to death (1545) for heresy. And, according to Strype, Joan Bocher was "particularly acquainted with Mrs. Anne Askew." Joan must have been a woman f high character, of superior endowments, as well as of good social position, else so much pains would not have been taken to persuade her from her Unitarian—then styled Arian—views. She has been most deservedly called "a noble-minded martyr to the truth." It is good for us to remember what such have suffered for our faith. When the profession of Unitarianism was punishable with death, how much more courage was required to be loyal thereto! If we are slack in our support of the faith, Joan Bocher's example should shame us into greater devotion.

Some when asked, "What is Unitarianism?" simply point to the New Testament. "That is our only creed," they say. A terser description was that of an old friend of mine who used to say "Unitarianism sir, means One God, no devil, and twenty shillings in the pound." And not a bad creed either, as times go.—Brooke Herford.

Unitarian Christians want to start afresh with the simple and beautiful truths which Jesus taught, and putting away the tangled and complicated creeds which grew out of the conflicts of successive generations of theologians in an ignorant and unscientific age, to call on men as the chief thing of all to put into practice that Law of Love which we have straight from the lips of Jesus, and which he set forth in his pure and gracious life.—R. A. Armstrong.

About the Father's Business.

It is recorded of Jesus that as a lad of twelve he said "I must be about my Father's business," or "in my Father's house." It is well that these two versions of the saying can be associated together. We may be about "our Father's business" anywhere and everywhere, if we are doing God's work. Wherever righteousness and goodness are being promoted, that business is being attended to. But it is specially in the church, in public worship, where that business is taught, where it can best be learned, and hence it is that we speak of the temple as God's house.

This is the business of life. All else need not count. Anything which does not help to do God's work in human affairs is worthless, and often injurious. Whether the future shall be happy or unutterably wretched depends upon whether God's work in human life is attended to or not—our future on this earth, our children's future, the future of all our fellow-men. Whether justice shall be done to you and to others, whether you and they shall have real opportunity to live—depends on the promotion of the right disposition of men towards each other, on the unimpeded action of the spirit of God in human hearts.

God's business is the most important of any, to you, to everybody. And if you do not know it, so much the more unfortunate is it for you. You cannot afford to neglect attendance at God's house. It is there where the inspiration is imparted to human minds and hearts to be about the Father's business and to make the world a fit place to live in. If all men gave earnest attention to these matters, you and your children would have a better time in this life and in the next. If all men had given proper attention to it in the past, life here on earth would be infinitely brighter and sweeter than it is for us all now. It is because so many are slack and indifferent to the promoting of the right feelings and dispositions that life is so irksome to-day to thousands, and not as sweet to any as it might be.

But this support of the Father's business—of what is called Religion—is about the last thing many people think about. They know well how a man's business becomes bankrupt, by neglect, by carelessness, by absence of painstaking effort, by simply doing nothing and letting the work alone. How can God's business succeed if His stewards who are entrusted to carry it on neglect it, do not care, are indifferent, and do not attend to it? And all people are God's stewards. He entrusts to everybody powers, abilities, and other people's welfare. If they neglect their trust and are unfaithful stewards —there will be a reckoning. Bankruptcy comes; destitution of mind and heart and soul—and bodily starvation to many.

Is there any better investment anywhere than in the promotion of the finest moral character, the furtherance of righteousness and brotherly love? Can anything pay better than what is absolutely just and right? Is there any dividend more desirable, more precious, than brotherly feeling—loving care for each other?

And yet how many—blind to their own best interests and to those of their children—invest their energies, their earnestness, and their money in selfish pleasures—ready to go to any sensational entertainment, and do not begrudge paying of their substance for that, who grumble if pressed to do anything for the church to which they are supposed to belong. If they are asked to attend regularly, they make excuses; if asked to contribute regularly out of their pockets to keep the work going, they feel almost as if they are being ill-treated; for their religion they do as little as they can, give as little as they can, but are willing to get all if possible for nothing.

Church members who are absent from their church week after week—in some cases month after month, who contribute to its support only when there, and then only as little as possible—never making up for absences—unjustly leave the brunt of the burden to those who are regular. How very indignant would they be if, in their own business, they were given the character of not paying their debts. But in their Father's business they shirk their debts, they do not fulfil their obligations, they do not pay what they owe.

The work is sustained by those who are faithful. The church is made a fine moral protection to the young, equipping them with true moral stamina for their future; it is made the inspirer of the best feelings and the noblest ideals, without which there is no hope for the world; it is made all this, and more —by those who are loyal, who are devoted, who are regular in their attention, who religiously and regularly assess themselves for its support, who live not merely for themselves—and they love their Father's business.

LITERATURE.

"Time Limit and Local Option," by Charles Roberts, M.P., 1/- net; 2nd Edition.—P. S. King and Son, Westminster.

Mr. Roberts disposes of the "shallow utterance," as he calls it, that "you cannot make people sober by Act of Parliament!" by producing plenty of evidence to the contrary. The problems of reduction of drinking facilities, the Time Limit, Compensation, Local Option, and the relation of Law to Temperance Reform are all treated here with considerable fulness in a book of 200 pages, printed in good type, bound in cloth, and with useful appendices and detailed index. Whoever wishes to have a proper knowledge of the Licensing Question now before the country so prominently ought to have this book as an effectual aid to the forming of a decisive judgment.

Truants from love, we dream of wrath;
Oh, rather let us trust the more!
Through all the wanderings of the path,
We still can see our Father's door.

—O. W. Holmes.

Reason and Faith.

By the Rev. W. ROSLING.

Reason and faith are not antagonistic to each other, as is assumed by not a few good people amongst us. Reason is not to be despised by Christian people, or subordinated to faith; it is one of God's best gifts to man; it is one of those divine endowments which are the badge of our manhood, "The light which lighteth every man coming into the world."

All great pioneers in the cause of truth and righteousness have been men who trusted a vital reason rather than a dead tradition. Tradition and authority stand together in every age, while faith and reason march hand in hand steadily along the path of progress and life. Tradition and authority stand still and call to reason and faith to halt, wait, listen, and obey them; but faith and reason go calmly on, followed ever by the imprecations of tradition and authority. Tradition and authority call themselves by such pleasant names as truth, orthodoxy, profundity, and fidelity; and call reason and faith traitors, heretics, superficialists, and reprobates. Cast your eyes over the history of the Church and you will find that every pioneer has been an embodiment of reason and faith, and that tradition and authority have never failed to oppose him and miscall him.

Jesus represented reason and faith; so did Paul, Peter, and John. The Pharisee and Scribe represented tradition and authority, and revealed their real nature in their determined and deadly opposition; they construct crosses, and light the fires of martyrdom; in these things they are practised experts. Reason and faith triumphed, and marched on their way, enshrining themselves in such men as Abelard, Savonarola, and Tauler. But tradition and authority were also there to discredit and destroy them. Later still reason and faith appeared in such men as Wycliffe, Luther, Huss, Zwingli, Latimer, Knox, and others; and authority and tradition in the hierarchy of the time; but reason and faith marched on, and, in our own generation, have enshrined themselves again in such men as F. W. Robertson, Colenso, Stanley, Maurice, and Kingsley, in the Episcopal Church; Bushnell, Beecher, and Baldwin Brown, who were Congregationalists; and reason and faith are represented to-day by such men as Lyman Abbott, Dods, Gladden, Hunter, Herron, Macrae, Martineau, and Momerie; tradition and authority frown upon them as they did upon Jesus and Paul; but reason and faith will march on to a new day, and another generation will bless what we in our blindness have despised.

Reason and faith represent all true progress, while tradition and authority stand for stagnation and death. The most fatal error of Christianity has been its failure to trust the spirit that is in man, and its clinging exclusively to an external authority. In the days of the "Holy" Roman Empire the Pope and church were that external authority, and men blindly did their bidding, as Catholics do still. Many Protestants exchanged an infallible man for an infallible Book, and interpretations of it very deeply coloured by a dead and hurtful heathenism, and have, by the weight of this latter authority, fared little better than those who were slaves to the former. The light without is comparatively useless —even dangerous—without the light within. The life that is calm and strong is not reached and realised by distrusting and suppressing the reason, but by satisfying its demands. All the facts of religion that we trust and rely upon must pass the bar of our reason, and while reason may pass many things which it does not fully comprehend, which the moral sense demands, reason cannot, and ought not, to pass anything which contradicts it; neither must we, in deference to tradition and authority, suspend reason.

Faith often outruns reason. Faith is to reason what the telescope is to the unaided eye—revealing a vaster spiritual universe. "Man is a poor creature if he does not believe a great deal more than he sees." The only infallable authority in religion is within ourselves, and must not be looked for either in an infallible man, church, or book. All these external things will have their place and value, but the infallible oracle is in the breast—the answer of the Holy Spirit of God, which was in the prophet and seer of Hebrew times, and in the Son of Man without measure; which inspired and enlightened the Apostle; which abode in all noble souls during the centuries; and has been the light and life of all spiritual movements in the world. Not that we can arrive by this, or any other way, at absolute truth; that is not necessary. We need as much truth as will make us true, and that is within reach of us all. The absolute is not for us. He was right who said, "If God should offer me the absolute truth in the right hand, and the love and pursuit of truth in the left, I should choose the left."

In Christian life faith discovers truth; reason tests and approves it. It was by no external authority or tradition that Paul arrived at that experience of spiritual reality which sent rushing to his lips the sentence of sublime positivism, "I know him, whom I have believed." When the will is submitted to God and lost in Him, and truth and goodness become the all-consuming ambition of life, and the mind, undarkened by prejudice and delivered from the bondage of tradition, lies open to the light of heaven, truth will dawn upon the mind as the morning, and doubt will vanish as the mist before the conquering sun. Our best and most enduring convictions of the truths of religion are seldom those we derive from the books of apologists, but are those mysterious intuitions wrought into the heart and mind by the finger of God in seasons of meditation and prayer. In such hours the Spirit of God gently moves the faltering feet from the shifting sands on to the solid rock of certainty, and in the light which steals upon the mind we see God, and are satisfied and at rest.

Home Circle.

PASS IT ON!

Have you had a kindness shown?
Pass it on.
It was not given for thee alone;
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on.

BE FRIENDS.

Aristippus and Æschines having quarrelled, Aristippus came to his opponent and said:

"Æschines, shall we be friends?"

"Yes," he replied, "with all my heart."

"But, remember," said Aristippus, "that I, being older than you, do make the first motion."

"Yes," replied Æschines, "and therefore I conclude that you are the worthier man, for I began the strife, and you began the peace."

GOING TO CHURCH.

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

Lest Others Stumble.

There is a story of a man who was walking down a dark street and met another man with a staff and a lantern. The striking thing, as the stranger noticed it, was that the man with the lantern was feeling his way with his staff, and apparently making no use of the light. When asked if he were not blind, the man with the lantern replied that he was, but that he knew the street very well, and had no difficulty in making his way with his staff.

"But," asked the stranger, "why do you carry a lantern?"

"To keep other people without lanterns from stumbling over me," was the blind man's reply.

The story is not new, but it illustrates a principle that is constant and vital. No single life among the many can be lived to itself alone, whether well or ill. To be able only to tell others where not to go, or to keep out of others' way, is a small gift, but it is something. Not everyone can be a brilliant beacon in the world, but the humblest person can keep himself from being a stumbling-block.—"Youth's Companion."

A Child's Faith.

I believe that I am a child of God our heavenly Father, who created me, who cares for me, and loves me always.

I believe that Jesus was our heavenly Father's loving and obedient son and our elder Brother, teaching us how to live the true life, and that I can be like him if I strive to love God, and my neighbour as myself.

I believe that the Truth will make me free from error, that I must seek if I would find, that I must ask if I would receive.

I believe that God and all good angels, and all good men and women, and all good children, are helping me to live the good life

I believe that no good thing is ever lost, that no good effort is in vain, that nothing is too good to be true.

I believe that my faults may be corrected, that my sins—if I repent from them and try to be good—will be forgiven and forgotten.

I believe that I cannot be happy or good, ALONE, but only as others are happy or good.

I believe that we make a heaven in our hearts, and in our homes, and all about us, by kindness and love—and a hell by our selfishness and sin.

I believe that I shall not die when my body dies.

I believe that there will be heaven here and hereafter for all who try to make heaven.

I believe that we must all become good now or some time, entering heaven and happy for ever in God's love.

I believe that I must be God's helper to hasten the coming of that happy day when His kingdom of heaven shall come on earth for all mankind.

What to Teach.

VI.—EQUALITY.

Is it not clear then that true freedom to seek the best, to be one's best, is not open to all unless there is equality of opportunity? The practice of the Golden Rule secures to others the same liberty we claim for ourselves, by equality of treatment.

And that is the kind of equality that is possible wherever righteousness and justice are possible. In a family there are no favourites where all are loved alike. God is no respecter of persons. He sends the sun to shine on all, without distinction. Real Brotherhood means equal sharing of freedom to live a good life.

The minds of the young ought to be strongly imbued with right ideas on this matter. There are so many false notions of equality that it is urgent that the rising generation should be protected against them. There are kinds of equality which are not possible, nor are they desirable: Equalities of stature, strength, appetite, ability, for instance. Adult persons cannot all be equally tall or heavy—there is every variety of form and height. In strength and ability, too, some are weaker, others are stronger; some are quick and clever, others are slow and

dull. And it is well that it is so, for if the weak and the strong were not so dependent upon each other there would be no real brotherhood amongst men.

Equality in rank is another impossibility. So long as there are children there must be guardians; while there are learners there must be teachers; with seekers there must be guides; explorers, discoverers, and progressive workers often have leaders. So long as new generations keep coming into the world in a state of ignorance, having everything to learn, these differences in authority and rank will be necessary and inevitable. Just as scholars will always require schoolmasters, so workers in other spheres of industry will need their instructors, overseers, superintendents. These distinctions of rank and station are as natural as those of parent and child. No thoughtful or intelligent person ever thinks of equality in station as a thing that is ever probable or desirable.

Equality of possession is also unnatural and unreasonable. The child needs less than a man; the small require less than the great. To all the persons round the family table it would be quite ridiculous to serve out equal quantities of food. Appetites differ very much, and what would refresh one might kill another. A boy does not need as large a coat as his father, nor does the little man take as much covering as his taller fellow. And what is true of food and clothing is true of other material things. The farmer must have more land than is needed by the blacksmith. The statesman requires a larger house, with more rooms and offices than does the tiller of the soil. Equality of possession would be unjust to everybody. Some would be overburdened with more than they could possibly use, and others might have less than they really needed. Any notion, under any arrangement of society, that an equal division of property would be a good thing, is absurd. People differ so very much in their individual needs that equal quantity of provision to each would not be equally satisfying.

The equality that is natural and possible is satisfaction according to need. It is exemplified at the family table. The child, if it receives what it needs, and the full-grown man who has what he needs are equally satisfied, though the qualities which satisfy are not equal in amount. The small and large measures of capacity may be equally filled, though it require much more to fill the large than the small. To each according to his needs is the true equality.

To secure such equality involves equal consideration for the welfare of each, as much attention to any one as to any other. Under such equality all are equally precious, equally important. The sick get the attention they need, the healthy the attention they need—different in kind, but satisfaction equal in each case to the want. This equality is equality of opportunity to live the true life, and that is the only equality that matters. When all men seek first after doing God's righteousness to each other, this equality will come as a thing of course, without any being favoured more than others.

There is, too, an equality of merit in all who do their best which ought to receive more recognition. The weak and the strong are unequal in the same kind of ability, but if they both do the best they can according to the strength they have, they are equally deserving. The child cannot do as much as a man, but a man can do no more than his best, and the child who does that—tries to do its best according to its ability, is equally deserving with the strong man, who can do no more. By this rule the strong and the weak, the brilliant and the dull, the clever and the helpless, may have an equality of judgment meted out to them from their fellows, as assuredly they have from God, who is perfectly and absolutely just. Jesus taught this in his parable of the labourers in the vineyard, Matt. xx., 1-16, in which men differing in opportunity or ability, equally doing their best, are treated as of equal merit.

When by righteousness and justice towards each other all men secure for each equal opportunity of life of body, mind, and soul, there will be none poor, dwarfed, stunted, deprived; there will be no first, no last, in the possession of truest riches, all will be the same in the possession of brotherly love and every blessing that such equality means.

(Next month: FRATERNITY.)

"The Shambles of Science," Extracts from the Diary of two Students of Physiology, by L. Lind, of Hageby, and L. K. Schartau; 4th Edition; 1/- net.—Office No. 12, 32, Sackville Street, Piccadilly, London, W.

In next issue we will give some extracts from this book. The authors are two women students. They studied physiology in British Science schools in order to be able to expose the shocking cruelties practised by our scientists upon live animals. In these pages the "painless" experiments are shown to be most painful. Rabbits, cats, dogs, mice, frogs, and other creatures are cut, dissected, while still alive. No one ought to be ignorant of these things. They who refuse to know, who shut their eyes and ears against the sufferings and cries of these victims for the sake of their own feelings, allow barbarous cruelties to be perpetrated on defenceless animals, and consent to their continuance out of cowardly self-regard. They who are unselfish enough to be the friends of these unfortunate fellow-creatures will find in this book much useful information, as well as much to stir them to hot moral indignation against most un-Christian practices said to be needful for the welfare of humanity. No real welfare can possibly result from injustice and cruelty. Unpleasant as the subject is, reform cannot come unless there are people heroic enough to expose these horrible cruelties, and others with courage enough to make themselves acquainted with the facts and to back up those who lead the way to remedy this crying evil of vivisection. The writers of this book have nobly done their part.

Postal Mission Work.

By MISS FLORENCE HILL,

Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

The April meeting of the Central Postal Mission Committee, held at Essex Hall, was particularly interesting. Mrs. Summers and Miss Talbot had attended the International Council of Liberal Religious Thinkers and Workers in Boston, U.S.A., and gave very graphic accounts of their visit and spoke in the warmest terms of the cordial welcome and kind hospitality accorded to them. Miss Talbot, who went as a delegate from the Central Postal Mission and Unitarian Workers' Union, had had opportunities of meeting the Post Office Mission leaders, and there had been a pleasant interchange of information about missionary work. Miss Talbot gave a detailed account of all this to the committee. A few of her remarks may interest your readers:

I first met the American Postal Mission workers on Wednesday, Sept. 25th, at an informal luncheon party given by the Boston ladies to Postal Mission delegates at the Belle Vue Hotel, adjoining the Unitarian headquarters in Beacon Street. We were received by Mrs. Fredk. Lord, the chairman of the American Post Office Mission. I suppose from 20 to 30 ladies were present, including several delegates from England and elsewhere; Miss Van Eck, from Holland; Miss Freeman Clarke, and other American ladies from far and near. Lunch was served by negro waiters on small tables, beautifully decorated with sprays of pink roses heaped on the white cloths. To promote acquaintance, a change of seats was made after each course, so that each person had an opportunity for conversation with several others. Foreign delegates had to hurry away to take their places for the photograph on the steps of 25, Beacon Street, which had to be taken before the reception at the State House at 2-30.

Later in the afternoon the meeting of the National Alliance of Unitarian and other Christian Women was held in Ford Hall, near Beacon Street, which, however, was not nearly large enough. Miss Emma C. Low, the president, was in the chair.

Miss Van Eck then gave a most charming paper on the Postal Mission in Holland, which she said had been introduced from England.

Mrs. Davis, the corresponding secretary of the American Post Office Mission, then described the rise and progress of this work in America, ascribing its origin to the Rev. Charles Wendte and Miss Ellis, a member of his congregation at Cincinnati in 1878.

The Rev. Gertrude von Petzold followed with a paper on Women in the Ministry.

Lady Bowring, of Liverpool, then thanked "our American cousins" for their warm welcome, and Miss Richmond, of Wellington, New Zealand, made an excellent speech, speaking most highly of Rev. Tudor Jones' ministry there, and saying that if Unitarians were cold anywhere, it was certainly not in Wellington, where their church was always overcrowded.

Mrs. Julia Ward Howe, who had a seat on the platform, then said a few eloquent words, and was, as usual, rapturously received. I thought it a very pleasant feature of the Congress that, whenever this lady—a veteran in the cause of women's emancipation and progress—appeared on the platform, the whole audience rose to welcome her. She wrote a special hymn for the Congress, which was sung on several occasions. In New England they are not troubled with any name difficulty. They are proud of the name which has been borne by so many eminent Bostonians.

I visited Miss Morse at her beautiful home in Jamaica Plain, a suburb of Boston. She told me about some of her correspondents—one in particular—a young man whom she had helped out of great trouble, who is now a zealous Unitarian studying for the ministry. This cultured lady is, I gathered, one of the most sympathetic and successful of the Postal Mission workers in Boston. But they all seemed to me very full of life and enthusiasm, and, like most American women, were such good speakers. Mrs. Lord must be an ideal president, she is so bright and optimistic.

We "foreign" delegates were treated with abounding kindness by the Post Office Mission, as, indeed, by all the Boston Unitarians.

Horrible Teaching.

Mr. Thomas Whittaker, ex-Mayor of Scarborough, and father of the present Sir Thomas Whittaker, M.P., wrote and published an autobiography entitled "Life's Battles in Temperance Armour.' In chapter II. he described the kind of 'religious' teaching he received in childhood in the period 1820-1830, in the following terms:—

"The occupiers of the chapel pulpit often made one's hair stand on end by the fearful evoking of fiery indignation which was said to await most of us poor wretched sinners, sitting with legs dangling on high forms without backs; and lest any of this lively and loving exhortation should be lost upon us, the teacher's long staff would come down upon our little heads with such a whack as not only to stir us up, but considerably agitate the entire congregation. Under this gentle and reviving treatment, our vacant and half-shut eyes would be directed towards the preacher. He in the meantime was filled with what was called holy zeal, and by way of showing what condition most of us were likely ultimately to be found in, he drew the curtain aside and gave us a peep at the unseen world. The picture then drawn is with me still, and has been my companion by night and by day from youth up till now. There stood his Satanic majesty, a most forbidding figure, horns on his head, a malicious grin on his face, and a wild chuckle in his mouth; a tail composed of serpents' heads, from the mouths of which came issuing sparks of fire and streams of poison, and

resting on the foot that was not cloven, and holding in his hand a pronged fork with which he was kept busy turning over the bodies of those doomed to live for ever in that fire which was never to go out! As he turned them over, the flames licked round the mouth of the pit, and ten thousand sparks flew from the conscious bodies of those who by creative wisdom had been made in the image of the Infinite. This was the horrible teaching to which I was subject, and these were the manifestations of the government of a God of love and wisdom as given to me before I knew my right hand from my left, and they have left their mark upon me to this day" (1884).

"Now, if the Sabbath is to be made the most irksome and doleful day of the week,—and in connection with that we are told that the heaven to which we are invited, and for which such a price has been paid and such sacrifices have to be made, is to be one 'eternal Sabbath,'—it cannot be said, so far as the mass of the people are concerned, to be a very attractive way of putting the case."

On the subject of "The Layman's Duty to his Minister," "The Christian Register" asserts that "the layman should sustain the preaching with as much generosity as possible. In the older days one was expected to give a tenth of his income for the support of the church. It was not a bad, or, everything considered, a specially unfair division of one's wealth. Thus we have known in the past those who, in our Unitarian household of faith, went without new carpets for their houses, and brushed up their old clothes for another year's wearing, that their subscription to their church might be ample. Too often to-day the support of the church is veritably one of the last things."

Notes and News.

In eight printed pages, Mr. R. D. Darbishire publishes his testimony, "In Loving Memory of the late Rev. Andrew Doel," in which he contradicts certain imputations made against Mr. Doel.

Mr. Fred Maddison, M.P., is doing useful service by preaching in Unitarian Churches on various subjects, including "Religion and Labour."

Mrs. Humphry Ward is on a visit to the United States, and the Unitarians of Boston are holding a reception in her honour.

Miss Florence Nightingale heads the list of the six most popular women in England by the vote of readers of a contemporary periodical.

Sir Henry Campbell-Bannerman, compelled by continued ill-health, resigned the Premiership—announced April 4th—and the Right Hon. H. H. Asquith is now Prime Minister in his place. Sir Henry still remains in a precarious condition.

The agitation throughout the country on the Government's Licensing Bill grows in volume every day. All religious denominations are active in its favour. Unitarian organisations in all parts of the kingdom have held meetings and passed resolutions in support.

A Van Mission League is being started to enlist the help of sympathisers of the Van movement to finance at least one of the Unitarian Vans by subscribing not less than 2,000 shillings.

The following Unitarians have just been made J.P.'s: Messrs. C. H. Perkins (Swansea), L. N. Williams and Rees Llewellyn (Aberdare), and J. S. Hunter (Antrim).

"The Christian Life" issue of a Special Missionary Edition for Whitsuntide is to contain a large number of portraits and special propagandist articles. It will be one penny for 48 pages, but 6d. per copy after June 19th. Churches ought to encourage this effort by ordering at least 100 copies (6/- post free).

During the past few weeks the following ministerial changes have been announced:—Resignations: Rev. T. E. M. Edwards, missionary minister of London and South-Eastern Provincial Assembly; Rev. Lang Buckland, Derby; Rev. J. Birks, Great Yarmouth, to go to Taunton; Rev. A. Thornhill, M.A., Failsworth, Manchester; Rev. W. A. Weatherall, Crumlin, co. Antrim, appointed to Nantwich. Appointments: Rev. W. E. Williams, B.A., to Wimbledon; Rev. Eustace Thompson, from Belfast Domestic Mission to Cairncastle; Rev. J. Park Davies, B.A., B.D., inducted to Pontypridd. There was farewell to the Rev. G. A. Ferguson, Gateshead, March 29th.

At Burnley Trafalgar Street Unitarian Church, portraits of three men pioneers of the work have been presented to the school, and a memorial tablet to the late Mr. Ald. James Bibby placed in the chapel, March 22nd; Sunday evening services commenced at Marple, April 5th; the Rev. Joseph Wood's visitation to the Yorkshire churches has aroused much interest; the Manchester Moss Side Church celebrated its coming of age on March 28th and on succeeding days; on March 28th there was a united soiree of the five congregations of Rochdale, Todmorden, Heywood, Middleton, and Oldham at Rochdale, 450 persons assembled; the London Stratford Church made presentations to the Rev. T. E. M. Edwards for his frequent help; at Whitchurch, Salop, the Rev. W. J. Pond has laboured a year with very encouraging results.

The new Lay Preachers' Union of South Wales has 28 members; the British and Foreign Unitarian Association Council meeting, March 1st, reported annual collections for 1907 of £562 from 256 congregations; the London Sunday School Society held a successful musical festival on April 4th; the Euston Theatre services held in the winter by the Rev. J. P. Hopps have been a great impetus to the work at Little Portland Street Chapel; the Good Friday meetings of the Manchester District Sunday School Association at Chowbent were very largely attended, and were most enthusiastic.

Annual meetings have been held of the London Mansford Street Church and Mission on March 17th; Lewin's Mead Domestic Mission, Bristol, Mar.

23rd; North and East Lancashire Unitarian Mission, at Chorley, March 21st; Belfast Domestic Mission, March 9th; Liverpool North End Domestic Mission, March 20th; Blackfriars Street Mission and Stamford Street Chapel, London, April 7th; Ulster Unitarian Christian Association, April 6th.

Sales of work have been held by the following churches: Blackpool, South Shore; Broughton, Manchester, March 28th; Unity Church, Islington, April 8th and 9th; Northampton; and a grand bazaar at Manchester in Easter week by the Manchester District Association of Churches.

Deaths: Elizabeth Gittins, 82, at Birmingham, March 21st; Professor Edward Zeller, 94, Tubingen, March 19th; Mr. J. S. Stone, 87, Bath, March 12th; Mrs. G. P. Holloway, Birmingham, March 30th; Mr. R. H. Bailie, 75, Larne, April 1st; Mr. Edward Woodhouse, 80, Gorton, April 9th; Mr. G. C. Ball, 64, Chingford, April 8th; Mrs. Broadbent, Castleton, Lancashire, 38, March 7th; Mrs. Peter Alfred Taylor, 97, Brighton, April 11th.

The Essex Hall Lecture in Whit-week is to be delivered by Prof. Gustav Kruger, of Giessen, on "History of Dogma."

The Rev. E. T. Russell, B.A., vacates ministry of the Ross Street Church, Glasgow, to take up the appointment of missionary for Scotland for the British and Foreign Unitarian Association, under the McQuaker Trust.

The N. and E. Lancashire Sunday School Union held a successful musical festival at Colne on April 4th, largely attended.

The Rev. Joseph Wood says there are some Unitarian ministers who have not had a holiday for ten years.

The Social Service article on "Vivisection" and other matters stand over till next issue.

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